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heaven. Nor do we believe, with our author, that "nothing is more harmful to the gospel than to mix it with earthly interests."

That it was *expedient* in Luther's day to keep "the sphere of the gospel and the sphere of earthly interest" apart is perhaps true. But every age is not like Luther's age. There was a time when it was expedient to allow the granting of bills of divorce, but our Savior said that in his day that time had gone by. The absolute best is not always the most expedient. "The hardness of the human heart" must be considered. Especially is this important when one tries to bring the teachings of a past leader to bear on modern problems. The author, in showing the inexpediency of "mixing the gospel with earthly interests," as he calls it, in the days of Luther, assumes that it would be very harmful for all time to come; a conclusion which we believe to be as harmful as it is unscriptural.

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BILDER AUS DER LETZTEN RELIGIÖSEN ERWECKUNG IN DEUTSCHLAND. By RUDOLF BENDIXEN. Leipzig: Dörffling & Franke, 1897. Pp. 444. M. 4.

THIS is one of those rare books in which one never tires of reading. It is a series of sketches of the lives and the work of fifteen persons providentially raised up to withstand the rising tide of rationalism in Germany, and to reintroduce into the country the simple principles of a pure evangelical faith. The period of their activity lies almost wholly within the first forty years of the present century, and is connected, more or less directly, with the new life among the people aroused by the successful wars for independence. We have brief but satisfactory biographies of Friedrich Perthes, E. M. Arndt, G. H. von Schubert, Heinrich Steffens, Klaus Harms, Ludwig Hofacker, J. E. Gossner, Aloys Henhöfer, August Tholuck, August Neander, Philipp Spitta, Gottfried Menken, F. A. Krummacher, Theodor Fliedner, and Amalie Sieveking. These biographies appeared originally in the *Kirchenzeitung*, a journal established in the early part of the century by Hengstenberg, of Berlin, but for many years now under the editorial charge of Professor Luthardt, of Leipzig. The author signs himself as *Diakonus in Grimma*. He writes modestly, clearly, and with evident mastery of his subject. One feels, in reading his articles, that one is following a safe guide.

For a person who cares to go behind the scenes and study the causes of that religious awakening in Germany which is in itself scarcely less remarkable than the successful struggle for liberty, or the establishment, under Bismarck, of the German empire, these sketches are of great value. They introduce us to their subjects in their homes. We meet them at their everyday work. We see them as they are. We are enabled to follow them through their mental struggles to simple faith in the gospel. We see why it is that, without any effort on their part, they became leaders in that evangelical movement which did so much to overthrow rationalism. In Perthes we are made acquainted; not only with an eminent publisher, but with a patriot and an earnest Christian, whose correspondence with almost every person of influence in Germany prior to 1843 contributed not a little to the union of German thought on religious subjects, and to the political union of the smaller principalities and kingdoms under the leadership of Prussia. Those who care to enter into sympathy with the men who felt that they must pass away without seeing their ideals realized will find a rich mine in which to delve in the life of Perthes, as told by his son in three volumes. English readers will turn naturally in the volume before us to the lives of Tholuck, Neander, Krummacher, Fliedner, and Gossner. They will not be disappointed. Familiar as they may have deemed themselves to be with the leading events in the history of these men, they will discover that the author has brought out many new facts in their lives, and shed much light upon the motives by which they were controlled. One will read with hardly less interest the story of the work of such men as Spitta, Menken, Hofacker, and Steffens, of whom little is known outside their native lands, but whose abilities and deeds enshrine them in the memory of their countrymen. Few will read unmoved what is written of Amalie Sieveking, of Hamburg, whose service in the hospitals during the cholera epidemic in her native city early in the century, and whose union of women for work among the poor, served as an incentive even to Fliedner, and as a model, in part at least, for the German deaconesses whose consecration and usefulness have made them honored throughout the world.

We give the book our hearty commendation, not less for the restraint with which it is written than for the information it contains.

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